

ARTICLES

TO BE

INQVIRED OF
THE METROPOLITALL
ISITATION OF THE MOST
REVEREND FATHER,

VVILLIAM; *Laue*

By Gods Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and
METROPOLITAN:

And for the Dioces of

our LORD GOD 163; And in the
of his Graces Translation.

In the yeere of
yeere



Printed at London, by Richard Badger.

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1608/1133

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163 :

The Tenour of the Oath, to be Ministred to
Church-wardens and Side-men.

You shall sweare, that you, and every of you, shall duly
consider and diligently enquire, of all and every of these
given you in charge; and that all affection, favour, hatred
of reward and gaine, or feare of displeasure, or malice set aside
shall present all and every such person, that now is, or of late was
in your parish, as hath committed any offence, or made any default
mentioned in these, or any of these Articles; or which are vehemently
suspected or defamed of any such offence or default: Wherein you
shall deale uprightly and fully; neither presenting, nor sparing to pre-
sent any, contrary to truth: having in this action God before your
eyes, with an earnest zeale to maintaine truth, and to suppress vice.
So helpe you God, and the holy Contents of this Booke.



Concerning the Church, the Ornaments thereof and the Churches possessions.

Imprimis, Whether haue you in your severall Churches, and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer, both fairely and substantially bound. A Font of stone, set vp in the ancient vsuall place: A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laide vpon the same at time of diuine seruice, and a faire linnen cloth thereon, at the time of the receiuing of the holy Communion. And whether is the same Table placed in such conuenient sort within the Chancell or Church, as that the Minister may bee best heard in his Prayer and Administration: and that the greatest number may communicate. And whether is it so used out of time of diuine seruice, as is not agreeable to the holy use of it; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophaner vses: and are the ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

2 Whether are the afternoones Sermons, in your severall Parishes, turned into Catechizing by question and answer; according to the forme prescribed in the Booke of Common Prayer: and whether doth euery Lecturer reade diuine Seruice, according to the Liturgy printed by authority, in his Surplice and Hood before the Lecture: And whether are his Maiesties Instructions in all things duly obserued?

3 Whether haue you in your said Church or Chappel, a conuenient seat for your Minister to read Seruice in, together with a comely pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion Cup, with a couer of silver, a Flagon of silver, tinne, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Diuine Seruice, and administration of the Sacraments: And whether haue you a strong Chest for Almes for the poore, with three Lockes and Keyes, and another Chest for keeping the Bookes, and Ornaments of the Church, and the Register Book: And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided: And is the Mothers Christian name therein Registered as well as the Fathers, and a transcript thereof brought in yearely within one moneth after the 25 of March into the Lord Archbishop or Bishop of the Diocesse his principall Register: And whether haue you in your said Church or Chancell, a Table set, of the degrees wherein by Law men are prohibited to marry:

4 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your parish Almes house and Church house, in good reparations: and are they imploied to godly, and their right holy vses: Is your Church, Chancell, and Chappell decently and comely kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided: Or haue any

Patrons or others decayed the Parsonage houses, and keeps a stipendary Priest in place where an incumbent should be possessed? Whether is your Church well fenced with walles, railles, or pales, and by whom: and if not, in what default the same is, and what the defect or fault is? And whether any person hath encroached upon the ground of the Church-yard, or whether any person hath abused any thing or place consecrated to holy use, profanely or wickedly?

5 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid up in some fit place as becometh Christians? And is the whole consecrated ground kept free from Swine and all other nastinesse, as becometh the place so dedicated?

6 Whether have any ancient Monuments or Glasse windows been defaced, or any brasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, been at any time purloyned, and by whom?

7 Whether have you the Terrier of all the Glebe Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid up in the Bishops Registry, and in whose hands any of them are now? And if you have no Terrier already made in Parchment, you the Church-wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid.

1 How many severall parcells of Glebe-land, doe you know, or have you credibly heard to belong unto your Rectory, Church, Parsonadge, Vicaridge &c. and by what Names are they (or any of them) commonly called and knowne? And what yearly Rent have you knowne or heard to have bene paid, unto the Parson, Vicar, or to his or their Assignes, for every, or any of the said parcells?

2 In whose occupation, are the said parcells at this present? How much doth each parcell conteyne by measure of the 16. fote Poale? How is each parcell Butted, on every parte? And who is to repaire the Fences on each side thereof?

3 What hedge, ditch, meere, tree, thorne, dole or distinction, is there now, at this present, whereby the said parcells of Church-lands may bee apparentlie knowne and distinguished, from the lands of other men, upon whom they doe abutt?

4 What Cart-way, Horse way, foote way, Gates or Styles doe leade from your Parsonadge or Vicaridge-House, unto everye of the said parcells of Glebe-land? Declare your knowledge therein.

5 Whether doe you know, or have you credibly heard, that some Styles, gates, hedges, ditch, meere, Tree, Thorne, or other Doole (formerlie growing or being, betwene the said parcells of Glebe (or some of them) and the Landes of other men) have bin digged up, felled downe, destroyed, put by or defaced? And who had the said parcell (so wronged) in occupation, when the said Style, Gate, hedge, ditch, meere, Tree, Thorne, or other antient Doole, was so digged up, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

Whether doth your Parson, Vicar, or Curate, distinctly and reverently say Divine service upon Sundayes and Holidayes, and other dayes appointed to be observed by the booke of Common Prayer; as Wednesdayes, and Fridayes, and the Eves of every Sunday and Holiday, at fit and usuall times? And doth he duly observe the Orders, Rites and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letanie, as also in administering the Sacraments

Sacraments, Solemnization of Matrimony, visiting the sick, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme as in the said Booke of Common prayer he is intoynd, without any omission or addition. And doth he reade the Book of the last Canons yearely, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloake and not in his Gowne, and whether haue you any Lecturer who will not professe his willingnesse and readinesse to take vpon him a Living or Benefice, with cure of soules, or who hath refused a Benefice when it hath bene offered vnto him?

3 Doth your Minister bid Holidayes and Fastings dayes, as by the Booke of Common prayer is appointed? And doth he giue warning befozehand to the Parishioners, or the receiuing of the holy Communion, as the two and twentieth Canon requireth: And whether hee doth administer the holy Communion so often, and at such times, as hat euery Parishioner may receiue the same, at the least thrice in euery yere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receiue the same himselfe, on euery day that he administreth it to others, and vse the words of institution according to the Booke, at euery time that the Bread and Wine is renewed, accordingly as by the promise of the 21. Canon, is directed: And doth he deliuer the Bread and Wine to euery Communicant seuerally, and kneeling? Whether he hath admitted to the holy Communion, any notorious Offender or Schismaticke, contrary to the 26. and 27. constitutions, or receiued any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publickly infamous for any notorious crime? Doth he vse the signe of the Crosse in Baptisme, or baptise in any bason, or other vessel, and not in the vsuall Font, Or admit any Father to be God-father to his owne Child, or such who haue not receiued the holy Communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptise any infant in his Parish, being in danger, hauing bene enformed of the weaknesse of the said child: and whether the child dieth through his default without Baptisme?

4 Whether hath your Minister married any without a King, or without Banes published thre seuerall Sundayes or Holidayes in time of Diuine seruice, in the seuerall Churches or Chappels of their seuerall abode, according to the booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbishop, the Bishop of the Diocese, or his Chancelor, first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoone, or haue married any in any priuate house, or if the parties be under the age of 21. yeres, befoze their Parents or gouernours haue signified their consent vnto him?

5 Doth he refuse to bury any, which ought to be interred in Christian buriall, or defer the same longer than he should, or bury any in Christian buriall, which by the constitutions of the Church of England, or lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach monethly amongst you at the least?

7 Doth your Minister (being licensed,) preach vsuall according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioynning, where no other Preacher is, and how often he hath been negligent in that behalfe, and doth he preach standing, and with his Hat off? Or whether doth he or his Curate vpon euery Sunday, when there is no Sermon, reade an homilie, or some part thereof, according as hee ought to doe: or in case he bee not licensed to preach, doth he take vpon him to Preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you are to

to present the same, the time and place, when, and where he did it :

8 Doth your Minister use to pray for the Kings Majesty, King Charles, and for the Quenes Majesty, Prince Charles, and all the royall Progeny, with addition of such Stile and Titles as are due to his Highnesse, and exhort the people to obedience to his Majesty, and all Magistrates in authoritie vnder him : And doth he also pray for all Archbishops, Bishops, and other Ecclesiasticall persons :

9 Is your Minister continually resident vpon his benefice, and how long time hath he bin absent, and in case he be licensed to be absent, whether doth he cause his Cure to be sufficiently supplied, according to the Canons : Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident : Or otherwise, in case the smalnesse of the living cannot find a preaching Minister, doth he preach at both his benefices vsually :

10 Doth your Minister or Curate, serue any more cures than one : If yea, then what other Cure doth he serue, and how farre are they distant :

11 Doth your Minister or Curate euery Sunday and Holiday, before Euening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Beliefe, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common prayer only : And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty : And is he carefull to tender all such youth of his Parish as haue bene well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other conuenient time, as is appointed by the booke aforesaid :

12 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying and vsing the prayers, Suffrages, and Thanksgiuings to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plenty on the earth : Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity :

13 Hath your Minister admitted any Woman, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary :

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministered the holy Communion in any priuate house, otherwise than by Law is allowed :

15 Doth your Minister endeavour and labour diligently to reclaime the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion :

16 Hath your Minister taken vpon him, to appoint any publike or priuate Fasts, Prophanities, or exercises, not approued by Law, or publike authority, or hath vsed to meet in any priuate house or place, with any person or persons, there to consult how to impeach or depaue the Booke of Common Prayer, or the doctrine or discipline of the Church of England : If yea, then you shall present them all :

17 Hath your Minister stated the publication of any excommunications or suspensions, or doth he euery halfe yere denounce in his Parish Church, all such of his parish as are excommunicated, and perseuere therein without seeking to be absolved, or doth he wittingly and willingly keep company with such as are excommunicate : And hath hee admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge :

18 Doth your Minister carefully looke to the reliefe of the poore, and from time to time

thine call vpon his Parishioners to giue some what, as they can spare to godly and charitable vses, especially when they make their Testaments.

19 Whether your Minister or any, hauing taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any contentions, or doth preach in any place, or vse any other forme of Diuine Service than is appointed in the Book of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocese, or by any other, and by whom?

21 Doth your Minister vse such decencie and comelinesse in his apparell, as by the 47. Canon is enioyned: is he of sober behauiour, and one that doth not vse such bodilie labour, as is not seemlie for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismaticke, or schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Tauerne, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not at his Studie, or is otherwise offensive and scandalous to his function or Ministerie?

23 Doth your Preacher or Lecturer reade Diuine service, before his Sermon, or Lecture, and Minister the Sacraments twice a yeere at least in his owne person, according to the Canons?

24 When any person hath bene dangerously sicke in your Parish, hath he neglected to visit him, and when any haue bene parting out of this life, hath he omitted to doe his last dutie in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliuer such doctrine as tends to obedience and the edifying of their Auditorie in faith and Religion, without intermedling with matters of State, not fit to be handled in the pulpit, but to be discussed by the wisdom of his Maiesty and his Councell. And if you find any faultie herein, you shall present them?

Schoole-Masters.

1 Doth any in your Parish openlie or priuatelie take vpon him to teach Schoole, without license of the Ordinarie, and is he conformable to the Religion now established: And doth he bring his Schollers to the Church, to heare diuine Service and Sermons: And doth he instruct his Schollers in the grounds of the Religion now established in this Church of England, and is he careful and diligent to benefit his Schollers in learning?

2 Doth your Schoolemaster teach and instruct his youth in any other Catechisme than is allowed by publike authoritie: And what Catechisme it is that he so teacheth?

3 Is any Libing or meanes given towards the erection or maintenance of any Schoole withholden backe or otherwise imployed, and by whom?

4 Doth any keepe Schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many waies profaned, and the windowes broken?

Parish Clarke and Sextons.

1 Haue you a fit Parish Clarke, aged twentie yeeres at least, of honest conuersation, able to reade and write: Whether are his and the Sextons wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denied: by whom are they chosen: and whether the said Clarke bee approued by the Ordinarie: And hath hee taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and seruiceable to the Minister, and doth he

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take vpon him to meddle with any thing about his Office: as Churching of Women, burying the dead, or such like?

2 Doth your Clark or Sexton keep the Church cleane, the doores locked at fit times? Is any thing lost or spoiled in the Church, through his default? are the Communion Table, Font, Books, and other Ornaments of the Church kept faire and cleane? doth he suffer any unseasonable ringing, or any prophane exercise in your Church? Or doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1 **W**hether any of your Parishioners, being sixteen yeeres of age or upwards, or others lodging or commonly resorting to any House within your Parish, doe wilfully absent themselves from your parish Church, vpon Sundayes or Holydayes at Morning and Evening prayers? Or who come late to Church, and depart from Church before seruice be done vpon the said dayes? Or who doe not reuerently behaue themselves during the time of Diuine seruice, deuoutly kneeling, when the generall confession of sins, the Letany, the tenn Commandements, and all Prayers and Collects are read, and using all due and lowly reuerence, when the blessed name of the Lord Iesus Christ is mentioned, and standing vp when the Articles of the Beliefe are read; Or who doe couer their heads in the Church during the time of Diuine seruice, vnlesse it be in case of necessity, in which case they may weare a Night cap or Copse? Or who doe giue themselves to babbling, talking, or walking, and are not attentiu to heare the Word preached, or read? Whether any of your Parish, being of sixteen yeeres of age or upwards, doe not receiue the holy Communion in your Church thrice euery yeere: whereof once at Easter, and whether they doe not deuoutly kneele at the receiuing thereof? And whether any hauing diuerse houses of remoue, doe shift from place to place of purpose to defeat the performace of their Christian duties in that behalfe?

2 Whether any of your parishioners, being admonished therof, do not send their Children, Seruants, and Apprentices, to the Minister, to be catechized vpon such Sundayes and Holydayes as are appointed? Or whether any of them do refuse to come; or if they come, refuse to learne those instructions set forth in the Book of Common prayer?

3 Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Diuine seruice, or receiue the holy Communion, as aforesaid, present their names, their qualities, or conditions?

4 What Recusant Papists are there in your Parish, or other Sectaries: present their names, qualities, or conditions: whether they keep any Schoole master in their house, which cometh not to Church to heare Diuine seruice and receiue the Communion: What is his Name, and how long hath he taught there, or elsewhere?

5 Whether any of the said Popish Recusants, or other Schismatics, doe labour to seduce and with-draw others from the Religion now established? Or instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest seruice, or trust, but such as concur with them in their opinions?

6 How long haue the said popish Recusants abstained from Diuine seruice, or from the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, utter, or disperse, any Popish bookes, or writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, State, or Gouvernement Ecclesiastical of this Kingdom of England, or keep any Monuments of Superstition vncancelled or vndeaced?

8 Whether haue you any in your Parish, which heretofore being popish Recusants or Sectaries, haue since reformed themselves, and come to Church to heare Diuine seruice, and receiue the Sacraments: If yea, then who are they? And how long since haue they so reformed themselves? And whether they still remaine and abide in that confession?

9 Is there any in your Parish that refuse to haue their Childzen Baptised, or themselves to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any married Wives refused to come to Church, according to the Booke of Common Prayer, to giue God thanks after their child-birth, for their safe deliuerance? And whether doe any of, or in your Parish, refuse to haue their childzen Baptized in your Parish Church, according to the forme prescribed in the booke of common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Diuine Service or Sermons? Or doe they communicate, or Baptize their Childzen in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Book of Common Prayer, making a Schisme or diuision (as it were) betwene the use of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiasticall Consuance doe stand excommunicate: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what person or persons doe wiltingly and usually keep them company?

13 Whether any, not being in Orders, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Hath any person in your Parish quarrelled, or stricken, or vsed any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other base or immodest behauiour? Or hath disturbed the Minister in time of Diuine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiasticall Consuance?

16 Whether any of, or in your Parish, without consent of the Ordinarie, or other lawfull authoritie, haue caused any to do penance, or to be censured or punished for any matter of Ecclesiasticall Consuance, by any Alestrie meetings, or otherwise by their own authoritie? Or haue taken any money or commutation for the same? Present their names that haue done it? And who haue bene so punished? In what manner, and vpon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keepe open Shops or Ware-houses vpon any Sunday or Holiday by themselves, their Seruants, or Apprentices, or haue otherwise profaned the said dayes, contrarie to the orders of the Church of England? And whether there be any Inne-keepers, Ale-house-keepers, Victuallers or other persons, that permit any persons in their houses, to eate, drink or play, during the time of Diuine Service or Sermon, or reading the Homilies in the forenoone or afternoone, vpon those dayes?

18 Whether the fifth day of Nouember, be kept holie, and thanksgiving made to God, for his Mercies and this States happy deliuerance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conuenticles or priuate Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publikely or priuately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562 or against the Kings Supremacie, in causes Ecclesi-

asticall, or against the Oath of Supremacie, or of Allegiance, as pretending the same to be lawfull and not warrantable by the Word of God: Or against any of the Rites or Ceremonies of the Church of England, now established: Or against the Government of the Church of England under the Kings most excellent Majesty, by Arch-Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the Word of God, and that the said Ecclesiasticall Officers, are not lawfully ordained: Or whether there be any Authors, Maintainers or Favourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Familie of Loue, or of any other Heresie or Schisme: present their names:

20 Whether any in your Parish haue married within the degrees by Law prohibited, and where, and by whom: And whether any couple in your Parish being lawfullie married, liue apart one from the other, without due separation by the Law, or any that haue bene diuorced, which keepe company with any other at Bedde or at Board:

21 Whether doe any persons administer the goods of the dead without lawfull authority, or suppress the last will of the dead: Or are there in your Parish any wills not yet proued, or goods of the dead (dying intestate) left unadministred: By authority in that behalfe, you shall not faile to present the Executors and all others faultie therein: and also how many persons being possessed of any goods and chattels, haue died within your Parish, since the 1. day of Februarie: 1634.

22 Whether any withhold the Stocke of the Church, or any goods or other things, giuen to good and charitable vses:

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to good and charitable vses, and the lands, possessions and goods of the same, be ordered and disposed of as they should be: And doe the Masters, Gouernours, Fellowes, and others of the said Houses and Corporations, behaue and demean themselves according to the godly Ordinances and statutes of their seuerall Foundations:

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue liued incontinently with any person or persons whatsoever: or any that haue attempted the chastity of any Woman, or solicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and lasciuious Talkers, Usurers, Symoniacall Persons, Bawdes, or Harbours of Whorem men with childe, which be unmarried, or Conueying or suffering them to goe away before they haue made satisfaction to the Church, or any that hauing heretofore bene presented, or suspected of any the aforesaid crimes, haue for that cause departed your Parish, and are now returned againe: Or any which haue used any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any perjurie in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgerie, punishable by the Ecclesiasticall Lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singular the said offenders, and with whom they haue committed the said offences, in case they haue not bene publickly punished to your knowledge for the same crimes:

Physitions, Chirurgions, and Mid-wives.

25 How many Physitions, Chirurgions or Mid-wives, haue you in your Parish: How long haue they used their seuerall Sciences or Offices, and by what authority: And how haue they demeaned themselves therein, and of what skil are they accounted to be in their profession:

Touching

Whether you and the Church-wardens, Quest-men, or Side-men from time to time, doe, and haue done their diligence, in not suffering any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Diuine Service, or to depart, and not disturbe such as be hearers there? And whether they haue, and you doe diligently see the parishioners duely resort to the Church euery Sunday and Holiday and there to remaine during diuine Service and Sermon? And whether you or your predecessors, Church-wardens there, suffer any playes, feasts, drinkings, or any other prophane vsages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their uttermost power and endeauour, any person or persons to be tipling or drinking in any Inn or Victualling house in your Parish, during the time of Diuine Service or Sermon, on Sundayes and Holidayes?

1 Whether, and how often haue you admitted any to preach within your Church or Chappell, which was not sufficientlie licensed? And whether you together with your Minister, haue not taken diligent heed and care, that euerie parishioner being of sixteen yeres of age or upwards, haue receiued thrice euerie yere, as aforesaid: and also that no stranger haue vsuallie come to your Church, from their owne Parish Church?

3 Whether haue there bene prouided against euerie Communion, a sufficient quantity of fine white bread, and good and wholesome wine for the communicants that shall receiue? And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners. And haue the late Church-wardens giuen by a iust account for their time, and deliuered to their successors by Bill indented the money, and other things belonging to the Church which was in their hands: And are the Almes of the Church faithfullie distributed to the vse of the poore?

5 Whether doe you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether euerie Preacher doe subscribe his name, and of whom he had his License?

6 Whether any man doe trouble or molest you for doing your duties?

7 Whether there be any Legacies withholden giuen to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testators: In whose hands it is, by whom it was giuen, and by whom it is withholden?

8 Do, you know of any thing that hath bene complained of, that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

Whether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for wink- ing at or sparing to punish any person for any offence of Ecclesiasticall Conuulsance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of or against any Recusant, or any other offender in the cases aforesaid? What summe of money, or other consideration hath bene receiued or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your Parish, paid or promised any summe of money or other reward, for commutation of penance, for any crime of Ecclesiasticall Conuulsance? If so, then with whom? When, and for what, and how hath the same bene imployed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Arts, or Bachel- lours of the Lawes at the least, Learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good life and fame, zealously affected in Religion, and iust and bp- right in executing their Offices: Haue they heard any matter of Office priuatelie

14 in their Chambers, without their Sworne Registers, or their Deputies presence.
4 Doe you know, or haue you heard, that any Ecclesiasticall Judge, Officer or Minister, hath receiued or taken any extraordinarie fees, or other rewards or promises, by any wayes or meanes, directly or indirectly, of any person or persons whatsoever, either for the granting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the Goods and Chattels of those that haue died intestate, to one more than to another: or for allowing larger and vnrasonable accounts, made by Executors or administrators: or for giuing them Quierus est, or discharges, without Inuentory or account, to defraude Creditors, Legataries, or those who are to haue portions. And what summes of money doe you know, or haue you heard, that any Ecclesiasticall Judge or Officer hath taken out of the state of any dying intestate, vpon pretence to bestow the same, in Pios vsus: and how haue the same bene bestowed?

5 Hath any Ecclesiasticall Magistrate, Judge, Officer, or any other exercising Ecclesiasticall Jurisdiction within this your Diocesse: or any Advocate, Register, Proctor, Clarkes, Apparators, or other Minister belonging to the same Ecclesiasticall Courts exacted or taken by any wayes or meanes, directly or indirectly, extraordinarie or greater fees than are due & accustomed: And whether is there a Table for the rates of all fees, set by in their severall Courts and Offices: And whether they haue sent or suffered any Prozesse to goe out of the Ecclesiasticall Courts otherwise than by Law they ought: or haue they taken vpon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrarie to the Law and Canons in that behalfe provided?

6 What number of Apparators haue euery senerall Judge Ecclesiasticall: And wherein, and in what manner is the Countrey overburthened by them: And wherein haue they satisfied or summoned any to appeare in the said Courts, without a presentment or Citation first had: or whether haue they threatned any to prosecute them in the said Courts if they would not giue them some rewards, and what bribes in that behalfe haue they taken:

7 What reward or fees hath any of the Apparators taken, to saue the tournies to the Ecclesiasticall Court of any persons, & what (after composition so made) haue they or any of them taken and receiued, and what acquittance or discharge haue they giuen or promised them, and whether haue they not cited some to appeare before the Arch Deacon, or his Officiall, after they haue bene ordered by the Commissary, and done their pennance accordingly, and whom haue they so cited and troubled, and what hath it cost them, as you know or haue heard, or by inquiry can finde:

If you know of any other default or crime of Ecclesiasticall Conuulsance, you are to present the same by vertue of your Oathes:

The Minister of euery Parish, may and ought to loyne in presentment with the Church wardens, and Stode men, and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid: and there must be senerall presentments made to euery senerall article: and the Minister, Church wardens, and Sworne men, are to meete and conferre about the said presentments, and answering of euery of the aforesaid Articles:

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